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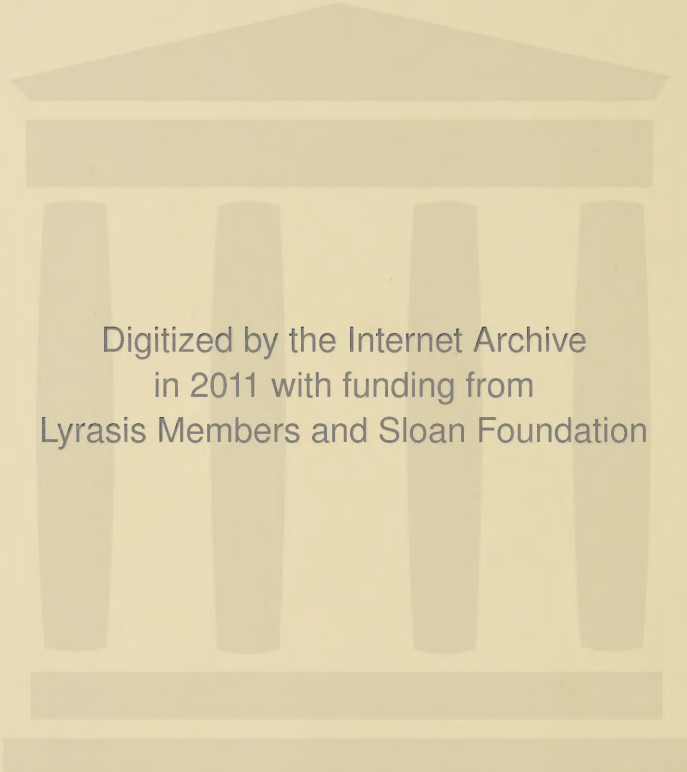
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MINUTES

OF

THE ELEVENTH ANNUAL SESSION OF

THE CANAAN ASSOCIATION

OF UNITED BAPTISTS,

HELD AT

SALEM CHURCH,

JEFFERSON COUNTY, ALABAMA,

Commencing October 4th,

1845.

TUSKALOOSA:
PRINTED BY M. D. J. SLADE.
1845.

refusal, than (as many do) give a positive refusal, without a reason. They were well inclined to help their neighbors in distress; but we must not, we can not, we dare not, do it, *lest there be not enough for us and you;* but *go* and *buy* for yourselves. Those who have most grace, have none to spare; all we have is little enough for us to appear before God in. The best have need to borrow of Christ. The Church of Rome, which dreams of works of supererogation, and the imputation of the righteousness of saints, forgets it was the wisdom of the wise virgins to understand that they had but *oil* enough for themselves, and none for others. But observe—these wise virgins did not upbraid the foolish with their neglect; but gave them the best advice the case would bear, "*go ye rather to them that sell.*" Those who deal foolishly in the affairs of their souls are to be pitied, not insulted.

7. The coming of the bride-groom, and the issue of all this different character of wise and foolish virgins. *While they went to buy the bride-groom came.* With regard to those who put off their great work to the last, it is a thousand to one, they have not time to do it then. Getting grace is a work of time, and can not be done in a hurry. While the poor awakened soul addresses itself on a sick bed to repentance and prayer, in awful confusion, it scarcely knows what to do first, and presently death comes, judgment comes; the work is undone, and the sinner undone forever. This comes of having *oil* to buy when we shouldburn it, and grace to get when we should use it

The bride-groom came; and they that were ready went in with him to the marriage. To be eternally glorified, is to go in with Christ to the marriage, to be in his immediate presence, and in the intimate fellowship and communion with him in a state of eternal rest, joy and plenty. Those, and those only, shall go to Heaven hereafter, who are made ready for Heaven here. Then, the suddenness of death, and Christ's coming to us, will be no obstruction to our happiness, if we have been habitually prepared.

As is usual, when all the company came who were to be admitted, the *door was shut.* 1st. To secure those that were within. 2dly. To exclude those that were out.—The state of saints and sinners will then be unalterably fixed; those shut out then will be shut out forever Now the gate is straight, yet open. Then it will be shut, and a great gulf fixed.

The foolish virgins came when it was too late: they were rejected. *I know you not.* We are all concerned to seek the Lord while he may be found. Time was, when Lord, Lord, open unto us, would have sped well, by virtue of the promise, "Knock, and it shall be opened to you;" but now it comes too late. The sentence is, *Verily I say unto you*—which amounts to no less than swearing in his wrath, that they shall never enter into his rest.

In conclusion, it is most important for us all, continually to be reminded of death and judgment, and of that discrimination of character which will soon be made. Immense multitudes of infidels, profligates, Pharisees and apostates are thronging the broad road to destruction; but this is not all: Alas! a large proportion even of those who appear to be followers of Christ, will be found *foolish virgins*, having no grace within their hearts. With what seriousness, diligence, and fervent prayer should we examine ourselves whether we be in the faith. How afraid of being deceived, where so much is at stake, and so many come short of eternal life! How earnestly should we seek for heavenly wisdom, and desire to be found upright in the sight of God, rather than to be approved by our ill-judging fellow sinners! Let us then make no delay, but be earnest in preparation; and let us ever be on our watch, for we know not either the day or the hour when our Lord cometh.

J. MOOR.

1845

CANAAN BAPTIST ASSOCIATION—DELEGATES—STATISTICS

	Churches and Co.	Names of Ordained Ministers in SMALL CAPS. Names of Licentiates in *Italics.* DELEGATES.	Baptised...	Rec. by Let.	Restored....	Dis. by Let.	Excluded...	Deceased...	Total	Contribut'n for minutes.		Contribut'r for Assoc'n.	
FIRST DIS.	Union, Shelby,	Wm Wyatt, H. J. Hill,	...	...	...	2	1	..	22	.....		.....	
	Shoal Creek, do	E. King,	..	5	...	3	1	1	40	.....		.....	
	Bethel, do	L. M. Wood,	3	1	...	2	...	..	44	1	50	.....	
	Hebron, Jefferson	H. B. Moor, A. McDONALD, *J. Moor*,	4	2	1	5	..	...	61	2	50	1	10
	Mt. Zion, St. Clair	W. D. Bradford, J. Thomison, R. Blythe,	4	1	...	18	2	1	87	2	00	2	00
SECOND DIST.	Cahaba,* Jefferson	J. BYARS, *T. Franklin*, E. Truss, D. Tally,	4	1	...	2	3	1	103	3	00	2	00
	Ruhamah,§ do	O. W. Wood, E. Wood, D. A. Ellington,	23	3	5	10	..	...	86	3	00	1	77
	Elyton, do	J. Timmons, H. Turner, J. P. Massey,	...	7	...	1	...	1	24	2	00	.....	
	Salem, do	J. TATE, C. Deavours, Z. Hagood,	7	8	..	4	1	..	53	2	50	.....	
	Bethel, St. Clair	H. Moor, J. Oliver, T. Adkins,	9	3	..	5	...	1	51	2	00	1	00
THIRD DIST.	Canaan, Jefferson,	J. H. Baker,	1	2	...	1	1	2	25	1	50	.....	
	Rock Creek, do	*O. Franklin*, sr	29	4	...	2	2	..	87	2	00	.....	
	Union, do	No representation,	..	..	..	..	..	..	..	.....		.....	
	Liberty, do	A. J. WALDROP, *N. Skelton*, T. F. Waldrop,	2	2	1	6	...	...	35	1	00	.....	
	Mud Creek, do	R. Stone, C. Howton, T. Burchfield,	19	6	...	8	...	1	38	1	50	.....	
	Rupe's Val. Tusk.	M. McMath, J. A. Burgin,	14	4	..	20	..	..	81	3	00	2	00
			119	49	7	89	11	8	837	27	50	9	87

* $1 46 1-4—§ $1 77 1-2 contributed for Missionary purposes. Total $3 23 3-4.

	Churches and Co.	*Pastors.*	*Deacons.*	*Clerks.*	*Post Office.*	S	M
FIRST DIS.	Union, Shelby	J. Sansing	Wm Wyatt, H. J. Hill	Jordan Jones	Floro	4	
	Shoal Creek do	J Sansing, R wood	E. King	E. King	*M*ontevallo	3	
	Bethel do	J. Sansing	J. Gilbert, J. Wilder	L. *M.* Wood	Woodsboro'	1	
	Hebron Jefferson	A. McDonald	H McLaulin, H B *M*oor	H. B. *M*oor	Cedar Grove	2	
	*M*t Zion St. Clair	J. Byars	R. Blythe, W. Clayton	R. Blythe	Springville	4	
SECOND DIS.	Cahaba Jefferson	J. Byars	E. G. Cook, J. Carlisle	J. Truss	Truss	1	
	Ruhamah co	J. Byars	O. W. Wood	E. Wood	Rockville	3	
	Elyton do	J. Byars	J. Timmons	J. Timmons	Elyton	2	
	Salem do	J. Tate	C. Deavours	C. Deavours	*M*t. Pinson	2	
	Bethel St Clair		J. Chenault	J. Chenault	Branchville		
THIRD DIST.	Canaan Jefferson	Willis Burns	James Peterson	J. H. Baker	Jonesborough	4	
	Rock Creek do	A. J. Waldrop	O Franklin sr A G Wal-]drop	A. G Waldrop	Jonesborough	3	
	Union do						
	Liberty do	A. J. Waldrop	J. Carrington	T. F Waldrop	Jonesborough	2	
	*M*ud Creek do	A. J. Forrester	[Peters	R. Stone	Jonesborough	4	
	Rupe's Val. Tusk.	Willis Burns	M. M'MATH, M. MOSES, J.	J. A. Burgin	M'MATH'S	1	

Received $25 for printing 500 copies of these Minutes. M. D. J. SLADE, printer, Tuskaloosa.

MINUTES.

Salem 2nd
10-4

The Introductory Sermon was preached by Elder James Truss, from *Genesis*, 5th chap. 24th verse—"And Enoch walked with God; and he *was* not, for God took him." After which the delegates from the several Churches assembled in the meeting-house, and after prayer by Elder J. Tate, read the letters, and enrolled the names of delegates.

1. Elected Elder Jacob Tate, Moderator, A. J. Waldrop, Recording, and E. King, Corresponding Secretary.

2. Read the Rules of Decorum.

3. Invited Ministers of our Order to seats.

4. Letters of Correspondence being called for, the following were received: Letter and Minutes from the Coosa River Association, by the hands of James Truss and Wm McCain. Letter and minutes from Tuskaloosa, by Elders Haggard and Smith. Letter from Cherokee, by the hands of brother Boline,

5. E. Wood continued Treasurer.

6. Returned Correspondence as follows:

To Coosa River—A. McDonold and J. Byars; J. Moor to write.

To Tuskaloosa—N. Skelton, O. Franklin sr. and A. J. Waldrop; Waldrop to write.

To Cherokee—J. Tate, J. Moor, and J. Thomison; E. King to write.

To Mulberry—J. Byars, R. Wood, and E. King; M. McMath to write.

7. Appointed H. B. Moor, E. King, M. McMath, together with the Moderator and Clerk, a committee to arrange the business of the Association.

8. Appointed J. Timmons and J. Thomison on Finance.

9. On Documents, J. H. Baker and J. A. Burgin.

10. Appointed Elders James Truss, H. G. Smith, and Wm McCain to occupy the stand on Sabbath, in connection with the person who is to preach the Missionary Sermon—to preach in the order of their names.

11. Appointed Z. Hagood, E. Wood, E. King, J. Moor, A. J. Waldrop, J. A. Burgin, D. A. Ellington, R. Wood, E. Truss, and M. McMath, messengers to the Baptist State Convention; D. Tally to write.

12. Adjourned until Monday morning, 9 o'clock; prayer by brother Smith.

13. The brethren appointed to occupy the stand on the Sabbath, preached to a very attentive congregation, with great zeal and faithfulness, and from appearance, their labors were not in vain.

Monday Morning, October 6, 1845.

14. The Association met agreeable to adjournment; singing, and prayer by the Moderator.

15. The arranging committee reported, and were discharged.

16. The Circular Letter prepared by brother J. Moor, was read and adopted.

17. Appointed Elder J. Byars to preach the next Missionary Sermon to this Association—A. J. Waldrop alternate. Elder Jacob Tate to preach the Introductory Sermon—Waldrop alternate.

18. The committee on Documents reported, and were discharged.

19. Appointed A. J. Waldrop to write the Circular Letter for next Association, from a subject of his own choice.

20. Called for the report of Union meetings:

The 1st will be held with the Hebron Church, Jefferson county, commencing Friday before the 4th Sabbath in July, 1846; and the following brethren are ap-

pointed to attend the other Districts next year—A. McDonald and J. Moor to the 2d, J. Sansing and Wm J. Peters to the 3d.

2d District, will be held at Elyton Church, commencing Friday before the 2d Sunday in July next; and the following brethren are appointed to attend the other Districts next year—to the 3d, J. Byars and T. Franklin; to the 2d, delegates not known.

3d District, will be held with the Rock Creek Church, commencing Friday before the 3d Sunday in July next; and the following brethren are appointed to attend the other Districts next year—to the 1st, O. Franklin and A. G. Waldrop; to the 2d, N. Skelton and A. J. Waldrop.

21. The next Association will be held with the Shoal Creek Church, Shelby county, near Montevallo, commencing Saturday before 1st Sabbath in October.

22. Ordered, that the Clerk superintend the printing of these Minutes, that 500 copies be printed, and that he reserve 100 for correspondence; and that he be allowed ten dollars for his services.

23. Appointed Distributing Agents as follows: for the 1st District, A. McDonald; 2d, T. Franklin; 3d, A. G. Waldrop.

24. Ordered, that the collection taken up on the Sabbath, which was $16 67, together with $3 23, sent up by the Churches, be placed in the hands of the messengers, to be carried to the Baptist State Convention, for Foreign Missions.

25. Resolved, that the funds sent up for correspondence, now in the hands of the treasurer, be paid to our corresponding ministers in proportion to the services rendered.

26. Ordered, that the treasurer pay over the money in his hands to the clerk, for the printing of minutes, and for his services.

27. Resolved, that the delegates request the Churches, in their letters next year, to say if they are in favor of Domestic Missions in the bounds of our Association, and if so, how much will they pay for said object.

28. Resolved, that the thanks of the Association be tendered to the tent holders and friends for the kind and hospitable manner in which they have entertained the delegates and friends, during this meeting.

JACOB TATE, *Moderator.*

A. J. WALDROP, *Clerk.*

CIRCULAR.

Beloved Brethren:—We, your delegates, have through the kind providence of our Heavenly Father, been privileged to assemble as an advisary council; and we offer the following remarks to you *on the Parable of the Ten Virgins*—MATT. 25th chap. 1st to 13th verse.

These verses continue our Lord's discourse to his disciples; and relate to the general concerns of death and judgment, rather than to the particular events which were coming on the Jewish nation. Towards the close of the foregoing chapter, our Lord made a gradual transition from the latter to the former of these subjects, and he here more directly enforces the need of constant vigilance, which he connects with the conclusion of the foregoing chapter, by the introductory word '*then.*'

1. *The Kingdom of Heaven—the external Kingdom of Christ—its administration and success.* Some of Christ's parables have shown us what it is like *now*—as chap. 13th. This, tells us what it shall be like when the mystery of God shall be finish-

ed, and that Kingdom delivered up to the Father. The professors of christianity shall then be likened to these ten virgins--shall be thus distinguished.

2. *It is illustrated by a marriage solemnity.*—It was sometimes a custom among the Jews, on such occasions, that the bride-groom came, attended by his friends, late in the night, to the house of the bride, where she, attended by her bride-maids, expected him; who, upon notice given of the bride-groom's approach, were to go out with lamps in their hands, to light him into the house with ceremony and formality, in order to the celebration of the nuptials with great mirth. And some think, that on these occasions they usually had *ten virgins;* for the Jews never held a Synagogue, Circumcised, kept the Passover, or contracted Marriage, but that ten persons at least were present. Boaz, when he married Ruth, had ten witnesses.--*Ruth*, iv, 2.

Now, in this parable, 1st. The bride-groom is our Lord Jesus Christ—so represented in the 45th Psalm, Solomon's Song, and often in the New Testament. It bespeaks his singular and superlative love to, and his inviolable covenant with his spouse, the Church. Believers are now betrothed to Christ, but the solemnizing of the marriage is reserved for the great day, when the Bride, the Lamb's Wife, shall have made herself completely ready.

2. The virgins are the professors of religion, members of the church; represented as her companions—*Psalms*, xlv, 14.

3. The office of these virgins is to meet the bride-groom, which is as much their happiness as duty. They wait on the bride-groom when he appears, and in the mean time wait for him.

4. Their chief concern is to have lights in their hands, when they attend the bride-groom, thus to do him honor and to do him service. Christians are children of light. The Gospel is light, and they who receive it, must not only be enlightened by it themselves, but must *shine as lights.*

Now concerning these ten virgins, we may observe—

1st. Their different character, its proof, and evidence. Five of them were wise, and five foolish. Sincere christians are the wise, and hypocrites the foolish virgins; as in another parable they are represented by wise and foolish builders. Those are wise, or foolish, indeed, who are so in the affair of their souls. True religion is true wisdom. Sin is folly; and especially the sin of hypocrisy; for those are greatest fools, who are wise in their own conceit; and those the worst of sinners, who feign themselves just men. Some infer, from the equal number of the wise and foolish virgins, what a charitable dispositon Christ entertains, as if He would hope that the number of true believers were near equal to that of hypocrites, or, at least, would lead us to hope best concerning those who profess religion, and to think of them with a bias to the charitable side.

It is said by an eastern traveller, "that the manner of making *lamps* in those countries, was to wrap tow or flax round a stick, which a person took in one hand, and a cruse of oil in the other, and after lighting the lamp kept it burning by pouring on occasionally oil from the cruse." Also mention is made, in the customs of the East Indians and Jews compared, of flambeaux (used in bridal ceremonies) made of pieces of linen squeezed hard together in a round form; those who hold them in one hand, have in the other a bottle of oil, and pour out of it from time to time, on the linen, which otherwise gives no light.

2. The foolish virgins were foolish in the outset, and they are so denominated; and do they not exhibit folly in the extreme? They took their lamps and took no oil with them; and they not only took no oil, but it seems that they had neglected a very necessary preperation, they had procured no vessel in which oil might be taken. They had not regenerate hearts. They had no principle within—no grace in their hearts. They had a lamp of profession in their hands, but had not within them that stock of sound knowledge, rooted dispositions, and settled resolutions, necessary to carry them through the services and trials of the present state. They acted under the influence of external inducement, but were void of spiritual life—like a tradesman who sets up without a stock, or seed on stony ground, wanting root. They had no prospect of, nor made no provision for what was to come.

3. It was the wisdom of the wise virgins, that they obtained vessels which would contain *oil*, and took *oil* in ther *vessels* with their lamps. They had regenerate hearts, and a good principle within, which would maintain and keep up their profession. 1. The *regenerate heart* is the vessel, which it is our wisdom to get furnished; for out of a good treasure there, good things must be brought; but if that be rottenness, the blossom will be dust. 2. Grace is the oil which we must have in this vessel. In the tabernacle there was constant provision mode of oil for the light. *Ex.* xxxv, 14.

4. Their common fault was, during the bride-groom's delay, they all slumbered and slept. Observe here—the bride-groom tarried, that is, he did not come out so soon as they expected. What we look for as certain, we are apt to think is very near. In the Apostles' times, many imagined the day of the Lord was at hand. Christ, as to us, seems to tarry, and yet really does not. While he tarried, those who waited for him grew careless, and forgot what they were attending for.

They all slumbered and slept: The wise slumbered, and the foolish slept. So some regard it. However, they were both faulty. Observe, first they slumbered, and then slept. One degree of carelessness and remissness makes way for another. Those who allow themselves to slumber, will scarcely keep themselves from sleeping; therefore, dread the beginning of spiritual decay—attend to the first symptoms of disease. Their slumbering and sleeping shews, that the difference between real christians and hypocrites, in many instances, consists more in the state of their hearts, than in their external conduct—though this at length discovers the difference between them as wise and foolish virgins—"for by their fruits ye shall know them."

5. The surprising summons given them. Though Christ seems slow, he is sure. In his first coming, he was thought long, by those who waited for the consolation of Israel; yet in the fulness of time he came: so, his second coming, though long deferred, is not forgotten. His enemies shall find to their cost, that forbearance is not acquittance; and his friends shall find, to their comfort, that the vision is for an appointed time, and at the end it shall speak and not lie.

Christ's coming will be at our midnight, when we least look for him, and are most disposed to take our rest. The notice of his approach, and call to meet him, will be awakening—There was a cry made—His first coming was not with any observation at all; nor did they say, *Lo, here is Christ;* or *He is there.* "*He was in the world and the world knew Him not.*" But his second coming will be with the observation of all the world, *every eye shall see Him.* There will be a cry from Heaven, for He shall *descend with a shout, Arise ye dead and come to judgment; and a cry from the earth too, a cry to rocks and mountains.*

6. The address they all made to answer this summons—"*They all arose and trimmed their lamps,*" and the wise, having *oil* in their vessels, with their lamps, and pouring oil on their lamps, kept them burning; but the foolish having taken no oil with their lamps, so soon as the fragments of tow or linen were consumed, the light went out, and they cry *unto the wise, give us of your oil for our lamps are gone out.* This, in the wise virgins, bespeaks an actual preparation for the bride-groom's coming. Even those who are best prepared for death, have, upon its near approach, work to do, to get themselves actually ready, that they may be found in peace—found doing. But in the foolish virgins, it denotes a vain confidence and conceit of the goodness of their state, and their readiness for another world. Even counterfeit graces will serve a man to make a show of when he comes to die, as well as they have done all his life long: the hypocrites' hopes blaze when they are just expiring, like a lightning before death. They would gladly be beholden to the wise for a supply—*give us of your oil.* The day is coming when carnal hypocrites would gladly be found in the condition of true christians. Those who now hate the strictness of religion, will, at death, wish for the solid comforts of religion. Those who crave not to live the life, would die the death of the *righteous.*

God would have given them *oil* had they asked in time, but there is no buying when the market is over. They were denied a share in their companion's oil. The wise answered, *not so.* These wise virgins would rather give a reason without a positive